GAIN BY

DEATH,

And their Assurance thereof.

A SERMON

PREACHED AT THE

Funerall of that worthy Patriot *Richard Mare*, Esquire, late one of the Burgesses in this present Convention of Parliament for the Town of Bishops-Castle in the Countie of *Salop*.

By *Humphrey Hardwick*, Chaplain to his Excellencie the Earl of *Essex*, L. Generall, &c.

The Text. 2 Cor. 5. 1.

For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hand, eternall in the heavens.

LONDON,

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THE SAINT'S GAIN BY DEATH.

A SERMON

TO

THE MVCH AND WORTHILY HONOVRED Sir ROBERT HARLEY, Knight of the Honourable Order of the Bath, and Knight of the Honorable Houſe of Commons for the County of *Hereford.*

Right Worthy Sir,

THis ſoul-weaning Funerall Sermon, preached by my reverend brother, at the Interring of my much honoured Vncle, *Richard More* Eſquire, being through the importunity of ſome brought from him unto me to be put in Print, and recommended to whom I ſhuld think fit: I knew not who could better make atteſtation to this indefatigable Senators worth then your ſelf, his boſome friend.

What teſtimonie is here given him, either by my faithfull brother, or by me, is but an Epitome of yours, and his Countreyes lar-

ger knowledge of him. He ſpent his laſt breath in proſecuting and promoting that Scripture-Church-Reformation, whereunto his parents had been zealous Witneſſes: who were not more carefull of his education in religion, and learning, then he was apt to take it. In ſo much, that at ten yeers of age he was able to read the Old Teſtament in the originall. Though the death of his father in his youth diverted him from going to the Vniverſitie: yet he grew ſo active for the publike, that it is hard to tell, whether he did more ſervice to his Countrey before, or after he was in Commiſsion of the peace. I ſhould ſorrow as a man without hope of repair of his Countreys loſſe, but that he hath left a ſon, as fit to ſucceed him in his place, as in his eſtate. In difficult buſineſſes, for his Countrey, he was not wont to ſtrain courteſy, to follow others: but was willing to lead the way, and break the Ice. He was a Sanctuary to conſcientious men in their perſecutions. I could name ſome, who falling into *limbum patrum*, I mean the courts of Tyrannizing Prelates, who found him ready by his travails, friends, counſell, purſe, to helpe them out. He would loſe the greateſt friend he had to ſtand for the right of his pooreſt

poorest neighbour. He was a friend, so throughly cordiall, that in all his undertakings for any, on any occasion, with *Boaz*, he could not rest, till he had effected it. He was a countenancer, upholder and frequenter of Lectures & Lecturers. He hated vice in all, but especially in Ministers, whom yet he had rather reclaim then ruine; and he was wont to let them know, that he so loved their parts, as he abhorred their exorbitancies. As Christ descended to do his Fathers will, so he was willing to stoop to any place below himself to do his neighborhood service. He was no φανητιῶν, no self-putting-forth man, he sought rather to be, then seem strict. He much honoured the Lords day and his Ministers; his opinion was to his death, there was due to God a 7th. part of our time, and a 10th. part of our estate. Some of his last words were, How are the Ministers provided for? He lived much by faith, especially in these sad and exhausting times: as appeares not onely by his deeds, his casting into the publike treasurie all his plate, & all that he could make or get; but also, by such as these his latter speeches: Every man must rise & fall with the publike. We must give all for gone, and wait what God will do for it. And it makes no matter what becomes of me and mine, so it go well with the publike, as

I am

I am confident it will in a ſhort time. And when ſome told him it was like to go ill wth Shropſhire: He anſwered, Shropſhire wants faith, as well as other places. And when ſome of his family towards his end was ſpeaking ſolicitouſly to him: God (ſaid he) that feeds the Ravens, will not ſuffer you to want. I do not love theſe diſtracting thoughts. Thus his faith wrought with his works to the laſt. And yet it no whit blunted his induſtry for the good of his family. A carefull father he was of his children, for whom (being four ſons and one daughter) he had provided plentifully in his life; and a tender husband over his dear and pious conſort, who had lived with him above 50. yeers, and had done him much good, and no hurt, all the days of his life, to whō he left by will, made three yeers before his death, 400. l. over & above joynture; but the Lord hath given and the Lord hath taken away, and wch of his, here, can now ſay his bread is his own? Such is the rapine of war. From which he is now freed, being abſent from his body, preſent with his Lord: to which marke you alſo are preſsing forward, as a Taper daily ſpending your ſelf, to light others. The Lord make you and your poſterity to fare the better for your publick faithfulneſſe: ſo prayeth

Your Worſhips to ſerve you in the Lord,

MATTHEVV CLARKE.

THE SAINTS GAIN BY DEATH:

And his assurance thereof, Manifested and applied.

2. Cor. 5. 1.

For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the heavens.

THE yeeres of man are threescore and ten, (said *David*) a great while compared to an houre; but considered with eternity, they seem scarce a minute. The swift revolution of all-eating time soon rowls up the thread of mans life: the day by houres, the moneth by dayes, the yeer

by moneths, our age by yeers ſoon ſteps away. Our infancie is like yeſterdayes evening, we have ſlept and forgot it; Our youth, the morning paſt, our manhood the mid-day preſent, old age comes anone. He who hath paſt theſe ſtages, knowes beſt the truth of this. For time paſt is a certainty found to be nothing, time to come an uncertainty, ſeeming to bee much, time preſent is a fleeter; the Sun goes, and the Sand runs, quickly do we bring our ſeventy to an end, as a tale that is told. But alas who can promiſe himſelfe that number? not one of multitudes live thus long. How many waies do miſerie and death conſpire to fetch us off in the ſeverall ages of our life? Poor mortalls, we are incident to a diſſolution every day. Hence ſome of the wiſer Heathen defining our life cal'ed it, *Morbis imago*, an image of death, *acceſſus & deceſſus*, an entrance, and an *exit*. The Philoſophers iudgement was, *optimum non naſci, proximum citò abolere*; but we Chriſtians are men of better hopes, and can make more comfortable deſcription of our pilgrimage. We may call it the dawning of an eternall day, the Eave of a glorious Feſtivall; a way wherein we walke to bleſſedneſſe, and whether this be long or ſhort, the matter is not great; if we waite long, the tedioufneſſe of expectance will be recompenced with encreaſe of welcome: if we ſoon end the journey of this life, the leſſe will be our ſhare of miſery: whether thus, or thus long or ſhort, a good Chriſtian ſhould not care much. *For we know if our earthly houſe of this tabernacle, &c.*

Theſe words ſtand in the book of God as an argument to confirme ſomething which went before.

S. *Paul* in the precedent Chapter, is in a holy contemplation, as it were balancing his present afflictions with his future hopes. Those he findes stinted, measured, bordered with timely freedome and deliverance; but of the latter there is no end, his hopes are things blessed, eternall, tending to his own spirituall advantage and the Churches Emolument. Whence he concludes that his affliction which was but [a] light & for a moment did work an [b] exceeding eternall weight of glory. And lest this affirmation might seem strange, the Apostle doth demonstrate how hee collects it, not from the things which are seen, being temporall; from which no such weight of glory can spring, but from the things which are not seen, these are eternall, these make up the weight of the forementioned glory: to these S^t. *Paul* hath an eye, of these invisibles he is ascertained, *For wee know, saith hee, that if our earthly house, &c.*

Chap. 4 8.

a ἐλαφρὸν.
b καθ' ὑπερβολὴν εἰς ὑπερβολὴν. ver. 17. With abundance upon abundance.

My Text thus placed in the book of God tenders to our view a double prospect, here is an house and a building to be seen. Now an house we know is nothing but an habitation for man to abide or dwell in; the thing therefore which is Metaphorically so called, is either these organized bodies which wee bear about, or else it must be understood of that naturall life or state of being which we have in this world; by three *Items* charactered out unto us in my Text. First, this house is described *ab origine*, ἐκ γῆς, it is from the earth, so saith the same Author, the first man is of the Earth, Earthie. No better metall then the Potter useth to frame his pitchers of,

to that the Apostle seems to allude, and intimates the brickle frailty of our present state. Secondly, we have the house described, *a statu mutabili* τοῦ σκήνους of a Tabernacle, a moveable kinde of habitation, every night almost it findes a new place. Here wee have no abiding City, wee continue not at one stay, *nec uti, nec ubi, statu* nor *gradu*: We run the changes, passe from one condition to another, so mutable is our earthly house. Lastly, it is pointed out *ab interitu*, it is a house of a perishing dissolving frame, ἐὰν καταλυθῇ, this supposition is not so much to be understood *de re periturâ*, as *de modo sive tempore resolvendi*, it is past all paradventure, that this house of tabernacle will be dissolved, but the manner how, the time when, may be supposed: the Apostle then gives all men leave to imagine that the present troubles and afflictions which he then sustained, the great and imminent dangers wherein hee was plunged, might happily burst the thread of his life, before his naturall course were run, or by some violent dissolution. If thus or thus, it is but a hastie injurious pulling down of a house which would otherwise dissolve it self after a little more time, for it is but a *perisht* house.

The latter prospect in our view is a building, not οἶκος but οἰκοδομὴ, an habitation of a more rare stately frame, by this we must understand, the state of an holy soul departed, of a good Christian in another world. This building is one of those *Mansions* of which our Saviour speakes of, *Iohn* 14. And in the Text we have it described, First, from the builder and author, ἐκ θεοῦ of God. We attain to our earthly

Tabernacle

Tabernacle by an order established of God in nature; we have by means and second causes, all the things of this life: but the building which is above, is given immediately by God. *Thou shalt bring me to glory*, saith the Psalmist. It is our Fathers will to give the Kingdom himselfe: sure it will make our future state the more excellent, that we have it immediately from the blessed hand of God. Secondly, this building is set forth in the quality of it, ἀχειροποίητος not made with hands, it is not of a visible make, or frame, tooles and instruments were not imployed to compose it. [c] The pure eternall will of God framed this mansion according to his own counsell, secret to us: A building removed far beyond the reach of mans capacity, which is, Thirdly, described in the Text, from the stability and perpetuity of it, αἰώνιος eternall, not for dayes, and for moneths, for times and for seasons, but for ever is this building framed. Lastly, it sets out the dignitie of place, this building is in τοῖς οὐρανοῖς in heaven, that Empyreal Throne of the most High, where dwells blessednesse for evermore. Thus wee have seen the house and building in the severall passages of my Text.

[c] ἐπείνεσεν ὁ δημιουργὸς οὐ χερσὶν ἀλλὰ λόγῳ.

We may next consider whose these are, to whom they doe belong: and remarkable it is, that the Apostle doth expresse no speciall interest in the former. He calles it a house of Tabernacle, the word *this* in English is more then is in the Originall. The house of Tabernacle is a common habitation, where all the sons of *Adam* dwell alike: Gods Elect can claime no more interest in this then others; well then may the Apostle passe this without an *Item* of

proprietie; whilst he claimes the latter in a speciall manner, saying, *We have a building:* by which he literally and immediately, points out his own intereſt, and in his, intimates the right of all the Saints, like as in another place he saith, A crowne is laid up for me, and not for me onely, but for all that love his appearing. True and rightly beleeving Christians have this honour, that the building not made with hands is onely theirs.

The third considerable circumstance in my Text is the order, & here we may note, the first is that which is naturall, then that which is spirituall; the first is of the Earth, earthie, the second in Heaven, heavenly; By the frail house we passe to the firme habitation, when the former is dissolved, the latter takes place.

The last thing I shall propound is the note Certainty: in the first word οἴδαμεν, *We know*: it was not a thing S. *Paul* much doubted, or had a meer conceit or conjecture of, but a thing of which he was fully perswaded. He knew of a certainty, that when his earthen Tabernacle was dissolved, he should be possessed of the Heavenly building: and what he speakes for himselfe, he intimates for the comfort of others, of all that are vessels of honour, heirs of grace, called by the Word and sanctified.

These the severall passages considerable in the words I read, yeeld us three circumstances of holy doctrine.

1 From the description of our earthly Mansion, we may collect, that our estate in this life is fraile, transitory, perishing.

2. From the excellency of the building, not made with

with hands, we gather that the state of a true Christian in the world to come, is blessed and eternall in the heavens.

3. By the note of certainty we may conclude, that every converted heart, and carefull soul may and ought to be assured, that when his body shall be dissolved, his soul shall have an happy dwelling with God in heaven.

These sentences of holy doctrine are too plentifull subjects to be fully discoursed of in one Sermon: I will speak in a word of the two former, and but briefly of the last.

That our state and condition in this life is fraile, transitory, perishing, who can deny? Let old *Iacob* come in, and he will affirm, that few and evill are the dayes and yeers of his life: and, My dayes are swifter then a weavers shuttle: Oh remember that my life is wind, said *Iob*: And again, is not man born to trouble as sparks flie upward? The Scripture is wont to compare our present state with things most frail & perishing. Our life is as a flower, as smoke, a dew, a blast, a breath, a bubble, it is vanity, it is as nothing. Iob 7. 6, 7.

I fetch arguments to confirm this from what we are; and what are the best things we can have?

1. Consider we have frail bodies, no better then a lump of earth, an handfull of wormes; at best, liable to a thousand griefs, paines, aches, diseases, distempers.

2. Have we not frail spirits also, subject to many troubles, doubts, feares, terrours, perplexities and amazes?

What

What is the union of theſe, being our naturall life, but a fading, periſhing, dying kind of being, ſtill ſpending it ſelf, and burning out its own candle? They have judged right, who have wrote, that miſery and mans life are convertible tearms: And when the Limners do picture ſorrow, they make it like a man. Thus from what we are we may ſee this truth.

And what good things doth this life afford? riches, honours, pleaſures, and ſecular learning.

Riches. As for riches, what are theſe but a finer kinde of earth, having an high price ſtamped on it? and if man could compaſſe all the treaſure under heaven, what a deal of diſcontenting gold would there be? too much to uſe, too little to content the greedy heart of man: *Midas*-like we would be glad to be rid of our firſt wiſh: Not all, but a part would man have, yet I trow it's the biggeſt part: *Dives* would have none ſo rich as he. *Sed, quid juvat immenſum*, what good will a great heap do us? was ever man happy in abundance? great riches is but matter of trouble, dangerous to the poſſeſſor, an ill maſter, a treacherous ſervant: There is a dying nature in them, they have wings and will be gone, and yeeld but little content while they ſtay; for he that loveth ſilver is not ſatisfied with it, this is vanity and vexation of ſpirit.

Honours. What are honours in this life, but ſuppoſed excellencies, which have no true being, accompanied with cares and cumber, the object as well of envie as of eſteem? If we could go to the aſhes of dead *Alexander*, they'l tell us what

what he found in his great preferments: ſurely they would acquaint us, that thoſe honours were not worth the labour, *equitandi per Britannos & curſitandi per Germanos, pati pruinam.* It was a ſubtle trick of Satan when he tempted Chriſt with the offer of worldly honours, that he ſhewed onely the Kingdoms of the earth and the glory of them; never pointing out the cares, troubles, diſcontents which abounded in thoſe kingdoms, for then they would have been no provocation at all. The man in *Plutarch* ſaid wiſely, that he who conſiders the troubles of a Crown well, would not gather it up in the ſtreet. The happineſſe of great places is more in that they are thought ſo, then that they are ſo. You that are our Senators do now throughoutly know what poor happineſſe it is to be inceſſantly troubled with a world of other mens buſineſſes, and have little time to think on your ſelvs and your own affairs; and lo, that is the good of high places. I may compare earthly honours to the plate at a Lottery, it is expoſed to open view, makes a great ſhew, and if a man do chance to light on a priſe, it is no great matter, only it is drummed out, and trumpeted abroad, to tell the world; and this is the glory of it: Even ſo, if ſome of thoſe many that venture hard for honours do ſpeed, it is no ſuch great matter, onely the buſineſſe is trumpeted out, told abroad, and the world hath ſome apprehenſion of it; but alas, the wiſeſt of mortals found this alſo to be vanitie; yea, a fleeting vanitie, flying faſteſt from ſuch as purſue it moſt: How oft hath one day found a man in high honours and low diſgrace? *Gloria Crœſidi-lus.*

Pleasures.

A third sort of the best things of this life are pleasures; now what froth? what chaffe? what nothings are these? I may sever them into harmlesse recreations, or sinfull delights; the former, being the best of pleasures, are a kind of fading vanities, which perish in the use of them; there is but a meer shadow of content in them, which we apprehend to be before us; but alas, wee seldome overtake it. Cast back your thoughts on our youthfull pastimes, how did we prize our gains and hopes of winning but an handfull of Counters? no pleasures in the world I think can ever so much take us as those did; yet a few years with discretion do shew us what poor contentments they were: Manhood deems as meanly of the frolicks of our youth, age and riper judgement well knows all pleasures to be a fleeting joy, which is gone as soon as had. As for sinfull delights, Satan so tampers with our natures, as to make them seem great in expectation before they are attained; but when they come to be possessed they vanish: What sugared delights do beloved sinnes promise? but alas, they still shamefully deceive our expectation, the delight wings away, and the act leaves a guilt behind. How little is our life the better for our pleasures?

Learning.

Litera tuissime sunt divitiæ, quæ nec eripi possunt nec gravant circumferentem. Erasm.

The last ornaments of our earthly tabernacles is humane or secular learning; these I grant are of all the safest treasures, they can neither be plundered, nor be they burthensome to the bearer; but true it is, that no full content or perfection can be had in knowledge, fraile man but weake of brain, hath his vessell too shallow to comprehend sufficiencie:

encie: Our ſtudy doth but learn us of our want, put us on to a further ſearch into letters, and render us ſtill leſſe ſatisfied. I gave my heart, ſaid *Solomon*, to know wiſdom, and I perceived that this alſo is vexation of ſpirit; for in much wiſdom is much grief, and he that increaſeth knowledge, increaſeth ſorrow, *Eccleſ.* 1. 17, 18.

Lo thus, my brethren, we have taken a brief view of all the things which our earthly houſe of this tabernacle doth afford, and we have found as well by what we have, as what we are, that our ſtate and condition here is frail, tranſitory, periſhing: As evident likewiſe will it appear, that the building not made with hands, the ſtate of a faithful ſoul after this life, is bleſſed and eternall.

Witneſſe firſt the many titles of excellencie which in Gods book are given to it: The Apoſtle ſpeaking of it, calls it the riches, glory, and inheritance of Saints in light; ſo he ſtiles it by way of eminencie: Now riches doth there comprehend all things profitable, glory all things gracefull and delighting; inheritance ſignifieth perpetuity, everlaſtingneſſe. In other places it is called light, life, joy, bleſſedneſſe; all in abſtracts, to intimate the moſt tranſcendent perfections that can be. Yea, more, it is affirmed to be a kingdom, to be a Crown; to be a kingdom of glory, to be a crown of life, to be an eternall weight of glory, which paſſeth not away: The time would fail me to ſet forth the leaſt part of that high praiſe, thoſe ſweet and admirable teſtimonies which the holy Scriptures give of it.

1. And in reaſon it may appear thus, if we con-

ſider who provided this building, and at what rates it was purchaſed. Know we then, that as it was not of mans framing, ſo was it not of his providing; this was ſuch a building as eye had not ſeen, nor eare heard, nor could it enter into the heart of man, it was not in his power to turn his hand to making of any ſuch proviſion; none of them can by any means redeem his brother, or give God a ranſome; the redemption of the ſoul is pretious, man muſt let that alone for ever, *Pſal.* 49. 7, 8. nor could the Angels reach this work, they fell and cannot help themſelvs; nor can their own fellow Angels ſteed them in this behalf, it was an infinit work to provide theſe manſions; none therefore but the bleſſed Sonne of God, who is coequall with the Father, could prepare this building, nor could he obtain it at any lower rate then his own precious blood, ſhed in a moſt ignominious and curſed manner: and by this we may gueſſe at the worth of this building.

2. Secondly, conſider for whom it is provided: not for the world, Chriſt would not ſo much as pray for them; it was for his own, for thoſe who were his Fathers children, the elect of God, holy and beloved, the ſonnes and daughters of the King of glory. If men that are evill will provide fair buildings for their children, what buildings will our heavenly Father by his Son provide for his? Yet more, theſe Manſions were prepared for the beſt of Angels, thoſe incomparable ſpirits which remained pure as they came out of the hands of God. Chriſt provided the place we ſpeak of for their eternal habitation: which

may

may sufficiently prove the building not made with hands, to be blessed and glorious.

Lastly, call we to mind the chiefe end for which it serves, namely, to manifest therein the highest degree of Gods revealed glory, and to participate the most transcendent measure of happinesse to the chiefest creatures; therefore this building, that state and condition must needs be blessed and eternall in the heavens.

If I had time to stay on this point, I could further illustrate the glory of our future condition in the particulars of it: As 1. the taking again of the soul into the blessed hands of God who gave it. 2. The beautifying of it with glorious endowments, polishing it for an heavenly eternall being. 3. The actuall admittance of it into the Empyreall heaven that is above. 4. The conjoyning or planting of it into the all-ravishing societie of Saints and Angels. 5. The uniting of it to our glorified Saviour as its head or husband. 6. The conferring on it fulnesse of joy and infinite rivers of pleasures. 7. The filling of it with the blessed vision and fruition of Jehovahs face in glory. Take a glimpse of these things in the sight of our minds, and I shall need stay no longer in the confirmation of the point.

Now the light of these holy truths reflected on our selves, doth wonderfully accuse almost all men and women of folly and madnesse, for our so much love, seeking, joying, delighting and contenting our selves in our earthly house of this tabernacle: how foolish and unwise are we to chuse the worser, baser building, to be taken up wholly with the

things before us, to place our heart and affections on things below, which are fraile, transitory, perishing. Wee can blame *Esau* for preferring a messe of pottage before his birth-right; *Ahab* for selling his soul to get a vineyard; the fool for building bigger barnes, and solacing his soul with goods laid up; but alas, we are many of us guilty of the same folly; we live taken up with a secure joy out of a vain apprehension of pleasure in our present state and the enjoyment of outward things; as if we had chosen them to be our chiefe portion, and this world to be our Heaven: Your consciences can tel you that you are even more guiltie then I can speak; you do and will love most the house of tabernacle, and will not be perswaded to unglue your affection, and take off the eagernesse of your pursuit after the things that perish. We have many warnings, especially in these times, from heaven, from earth, from God, from man, by the losse of goods, friends, houses, lands, fathers, children, husbands, all bespeaking us to abate our love to the world, and the things of this world; yet pitie it is, few or none will enter into a due and dutifull consideration of the vanitie of these worldly things, or once in good earnest endeavour to wean their hearts from these earthen Tabernacles.

As faulty likewise and blameworthy are we for our supine negligence, our extream carelesnesse, our want of love to, & esteem of the building not made with hands, the state of a blessed soule after this life. Who hath such high uprising thoughts of our future condition as it deserves? few there be that take

it

it into serious meditation at all; Most men seem to determine of their soules, (as the Jewes said of Christ) Let God save them, if he will have them: We are bent to enjoy that which is present, and think little what shall become of our soules, when our flesh shall sinke into the grave. As therefore our too much care of this earthly Tabernacle, so our too little regard of the heavenly building, is a just shame and reproach unto us: now to make every soule truely sensible and mindefull of our great miscariage in this businesse, I will give you a Parable of a woman, which travelling with child brought forth a Twin, and both children being presented to her, she falles deepely and fondly in love with the one, but is careless, disrespectfull of the other, this she will nurse her self, but that is put forth, her love growes up with the childe she kept her selfe, she decks it fine, she feedes it choicely, but at last, by overmuch pampering of it the childe surfets, becomes mortally sick, and when it was dying, she remembers her self and sends to looke after the other childe that was forth at nurse, to the end she might now cherish it: but when the messenger came, she findes it dying and gasping likewise, and examining the truth, she understands that through the mothers careleslesse and neglect to looke after it the poore childe was starved: thus was the fond partiall mother, to her great sorrow and shame, deprived of both her hopefull babes. For reddition of this Parable, you may please to take notice that every Christian is this mother, the children are our bodie and our soule, our earthly and spirituall

building; the former of these it is, that men and women fall deeply and fondly in love with, whilst indeed they are careleſſe and neglect the other, this they dreſſe and feed, nothing is too good or dear for it; but at the laſt, the bodie ſurfets, comes by ſome means or other to its death-bed, when there is litle or no hope of life, then men begin to remember the ſoul, and would think of ſom courſe to ſave it, the Miniſter he is ſent for in all haſte to look after it: but alas! he finds it in part dead, in part dying, and the very truth is, the owner through neglect and careleſneſſe hath ſtarved the Soul, and it is ready to goe to Hell, before the bodie is ready for the Grave; and thus the fooliſh fond Chriſtian, to his eternall ſorrow and ſhame, loſeth both his bodie and his ſoul: and may not this throughoutly check the extreame folly, and indiſcretion which the world is guiltie of?

I ſhall then cloſe theſe two points with a word of admonition, ſince it is evident that the building, not made with hands, is ſo tranſcendently more excellent then the earthen Tabernacle, let it be the higheſt of our cares, and chieſeſt of our endeavours to lay up treaſure in heaven. Labour not ſo much for the food that periſheth, as for that which endureth for ever. Seek all wayes, uſe all meanes to be clothed on with that houſe from above. And for motive or inducement to this, I will uſe onely one, not of mine own framing, but a ſhaft, as it were, out of the Lords Armorie. They are our Saviours own words. *What ſhall it profit a man to win the whole world and loſe his own ſoul?*

I

I come now to the last circumstance of Doctrine, every converted heart and careful soul may and ought to be assured, that when his body shall be dissolved, his soul shall have a dwelling with God in heaven. And first in testimony that there is a certaintie, I alledge, *Rom.* 8. 1. *There is no condemnation to those that are in Christ Iesus, who live not after the flesh, but after the spirit.* Lo here an expresse affirmation of the thing, and a manifest description of the persons. In the 2. of *Tim.* 2. 19. we have a like proof. The foundation of God standeth sure, having this seal, *The Lord knoweth who are his*; see, my brethren, it is not onely how many are elected, but who they are, who be the very individuall and numericall persons. That regenerate men may and ought to gain assurance is likewise evident by such places as enjoyn us strictly to examine our selves, whether we be in the faith or not, 2 *Cor.* 13. 5 to prove our selvs and our own work, *Gal.* 5. 4. to make our calling and election sure, 2 *Pet.* 1. 10. Were not the precepts of this kinde strange, if we could not, if we ought not be assured? Adde to this the many properties, qualities, signes, tokens set down in Scripture, to design and note out the Elect of God. Was not *Iob* certain, that his Redeemer lived? yet we find not, that he had any revelation or extraordinary warrant: But why do I instance one, since all the Worthies in Gods book did attain to a certaintie of faith, and serve as a cloud of witnesses to prove my truth?

Numerus certus non solum quoad numerum numerantem ut suggerant Arminiani sed quoad numerum numeratum ut orthodoxi tenent.

οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως. Heb. 11. 39.

1. Which I may yet further confirm by divers arguments, the many cleer promises which the Lord made to the faithfull in his Book for their establishment. 2 *Cor.* 1. 20, 21. Doth not every dutifull sonne

assure himself of that portion which his good Father hath promised him? How much more may the heires of glory be assured of that our heavenly Father so plentifully promised?

2 Our blessed Saviour hath fully purchased our salvation, and compleatly justified all his: for God was in Christ, reconciling the world to himself from the beginning; and may not we be assured of our inheritance since the price is paid?

3 Christ doth continually pray for us at the right hand of God, saying, Father keep them, for they are thine, and thine are mine, and sure it is, none shall take his sheep out of his hand.

4 The Lord hath vouchsafed us his Word and Sacraments as a specified and sealed Covenant to confirme it. Now when a man conveigheth any thing unto us by a specified & Sealed Covenant, we expect it sure; how much more may we assure our selves of the Covenant of God, since he hath given us his written Word and seal to confirm it?

5 Lastly, Christ hath prayed the Father, and he hath sent the Spirit into our hearts to seal every rightly beleeving soul unto the day of Redemption, to testifie to our spirits that we are of God. Tel me now my brethren, are not all these things true? can any considering man therefore so much as think, that when God hath done so much, so many waies of our assurance, a careful soul may not, or ought not to be sure, that when his body shall be dissolved, his soul shall have an happie dwelling with God in the heavens?

Vse 1. 3 Away then, for application, with popish doctrine of uncertainty, teaching men to doubt perpetually, and even to the end to distrust our Election and salvation;

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It peremptorily affirming that men can have but a meer conjecture, which weighed doth scarce amount to a probable opinion. This false uncomfortable doctrine of the Pontificians, I might justly and sharply inveigh against, but supposing here are no favourers of Popery I passe it.

2 The next inference is matter of complaint, of the supine carelesnesse and grosse neglect of mens not seeking assurance of this building not made with hands, being a blessed estate in Heaven, when these dayes of sin be done. Past question a reasonable soul doth desire nothing more then to be sure of the thing it would have, and as sure it is, that every man pretends to desire Heaven, to have his soul saved when hee departs hence: Yet alas, I grieve to see, nothing is so little cared for or sought after, as an assurance of Heaven. We would be sure of health, sure of meanes, sure of friends, sure of preferments, sure of honour, and credit in the world. To be so, wee spend our time and strength, use all meanes, applie our wits, and are wanting in nothing which may probably secure us: but to be sure of Heaven, where is the man that acts to the uttermost? or doth seriously endeavour at all? Most men make this the least, or no part of their businesse, it comes not into their mindes, seldome or never do they think upon it: Others vainely presume that God will sure save their soules: upon false or no grounds, they build, yet seem to be very confident. Thus many have presumed of Heaven, which are now in the depths of Hell. Others deem men can have no assurance, but must put it to the mercy of God, and hope well, so they do, and thus rest content. Alasse poore soules! these are very Papists in this point, and are like

Vse 2.

with the reſt of men I ſpeak of, to go to the flames of hell unawares. How can it bee that reaſonable ſouls holding the Proteſtant Religion ſhould ſo fool themſelves? Ah! Damned Satan, it is thy doing, thus to delude poore ſouls, that out of ſlothfulneſſe they might come to hell, rather then take paines to be aſſured of Heaven. Think ſeriouſly my brethren, what folly it is for a Chriſtian to live he knowes not in what ſtate, and when he dies, to go he knows not where; had it not been good for ſuch a man he had never been born? mind this I pray you, and ſuffer this word of reproof to work upon you, that it may not be our caſe in the end.

What remaines but that we be all ſtirred up and provoked by the power of Gods Word to make ſure of the building, not made with hands. Let not vain preſumptions, blind hopes, and ignorant ſuppoſes beguile our ſoules. But ſince we evidently ſee, that men may and ought to be aſſured and know, if our earthly houſe be diſſolved, we have a building of God in the Heavens, let us labour after aſſurance: and the better to ſatisfie and prevaile with your ſouls and conſciences, I will acquaint you that there are three kindes of aſſurance.

1 Such as God doth require of all men generally as duties.

2 Such as God doth accept of ſome in mercy.

3 Such as God doth vouchſafe to ſome in bounty.

The firſt is an aſſurance of evidence: the Lord doth require that all thoſe to whom the word of ſalvation comes, ſhould be ſo well acquainted with it, as to know the promiſes, underſtand aright the properties and characters of thoſe to whom they belong, and be able to evidence to themſelves, that thoſe promſes do belong

belong to them by those properties and characters. That the Spirit by working on their hearts, doth testifie to their spirits that they are the Elect of God. To attain this kinde of assurance, is the duty of every Christian.

The second is when a Christian, not so well versed in Gods Book, is not able so exactly to apply the promises in speciall manner to himself, or evidence by any such particular properties and marks. Yet knowing in generall the way of Salvation by Christ, applied by Faith and repentance to sinners, doth as it were throw himself as a beleeving and penitent sinner on God, and trusts to be saved by the righteousnesse of Christ, and out of this hope, he loves God and Christ, desires and endeavours to forsake all his sinnes. This I may call a certainty of affiance, which God doth accept of, from many poore ignorant soules in mercy.

The last is an assurance of obsignation, wherby God doth so firmly seal the faith of some, that they do so stedfastly, & undoubtedly beleeve that Christ died for them, as they had seen him die on the Crosse, and he had told them that he did die in particular for them, or as if God from heaven had revealed it by miracle. And whereas it is sufficient if the two former assurances exceed doubtings, this doth really exclude doubtings. Now this high kind of certainty is usually given to men after long and fiery trialls, when men have stood long, and in an eminent way for Christ, as did the Apostles, and Martyrs, or when men have been of great standing in piety, and of great integrity in waies of godlines. To such God may, and doubtles doth vouchsafe of his glorious bounty this high kind

of assurance, but I conceive 'tis not required of all men as a duty. Thus briefly without obscurity, I have shewed you the doctrine of Christian assurance: let me earnestly entreat and prevail with you, to desire and endeavour after this sweete grace; the excellency, the comfort, the commodities of it are more then sufficient motives, if I might illustrate them. How good is it at all times, in all conditions of our life, and especially at our death? I, you will say, we do desire assurance, but how shall we gain it? I answer, we may obtain it,

1. By a cheerfull and ready answering the call of God in his Word, when he speakes we must hear, submit our wills, yeeld our spirits to the power of his ordinances. Such hearing is better then the fat of Rammes, and will by degrees work assurance in us.

2. By a new and holy conversation: the way to be sure that we have learned Christ, is as touching our former conversation, to put off the old man, which is corrupt according to the deceitfull lust, to be renewed in the spirit of our mindes. If we walke as the prophane how can we hope for assurance?

3. By expressing a true zeal and a religious care for the things of God. S. *Paul* acquaints us, that he which is of God, careth for the things of God. When a mans heart is listlesse and unsolicitous of holy things, he may vainely presume, but cannot warrantably assure himself to belong to the Election of grace.

4. By continuall prayer and endeavour to improve in our spirituall condition; Add to your faith, vertue, to vertue, knowledge, &c. thus an entrance shall be ministred abundantly. By a labour to increase in soul goodnesse

goodnesse, there will come in such a perfection of love as will cast out slavish feares, and settle the heart more and more in a sweet and comfortable assurance. These are the directions which I give, and the Lord blesse them to you all.

And now I have ended my Text, I might stray long to speak of that late grave and worthy Senator, whose Funerall we celebrate. My neighbouring abode and some acquaintance with him for divers years might furnish me with plentifull Encomiums of deserved praise, but it's not my guise to speak much in this kind, briefly then with good conscience I may testifie him to be a man exemplary in all manner of conversation in his family, in his countrey, in publike, in private affaires: Known he was to be a man of great learning, well skilled in the languages of it, and no stranger in its rationall systems: His many vertues were crowned with his much zeal for Religion, his great love to zealous, able Ministers, and good people in the worst of times: witnesse, amongst other things, his Pen in their vindication against the gallie inke, which sprang from a bitter spirit, and a lying tongue. In a word, he was a true *Mecenas*, a reall Patriot, much loving, and wel-beloved of his Countrey, seeking not theirs, but them. The cause of piety and Professors was in our parts sufficiently known to have a friend on the Bench where he sat. And what was best of all, his goodnesse and vertue did age and increase with him: His righteousnesse was not like the morning dew; or, as those who glory to be Patriots for a while, but then like the *stellæ volantes*, lose their blazing light, cause sterility, and go out in a stenchfull nastinesse. Our learned and

Hebrew, Greek, and Latin.

His Answer to the Glasse of Schismes.

and religious Mother did shine most bright in the evening of his dayes: His faithfulnesse and constancie, his zeal and affection, his pains and diligence in the great cause of God and his holy truth, this Church and Kingdome, deserveth all commendations, never ending but with his breath. This will justly number him among the Worthies of our English Nation, who have given up themselves wholly to seek the glory of God and the good of the Land. His memory with theirs shalbe precious in after ages, mangre all malice: Or, if posterity should be so ungratefull as to forget, yet doubtlesse their glory will increase in a better world. Amongst whom I say, this our brother was not wanting to act his part, even to the end, and so hath brought his gray haires with honour to the grave: And now his earthly house of this Tabernacle is dissolved, he hath a building of God, not made with hands, eternall in the Heavens.

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